

# THE American Missionary.

"TO THE POOR THE GOSPEL IS PREACHED."

NOVEMBER, 1874.

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NEW YORK:

PUBLISHED BY THE AMERICAN MISSIONARY ASSOCIATION.

ROOMS, 56 READE ST.

Price, 50 Cents a year, in advance.

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56 Reade Street, N. Y.

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# American Missionary.

VOL. XVIII.

NOVEMBER, 1874.

NO. 11.

AMERICAN MISSIONARY ASSOCIATION.

## F R E E D M E N .

From Scribner's Monthly, (Abridged.)

### THE GREAT SOUTH.

So changed are all the conditions under which planters labor, and so evident is it that the character of planting or farming must change a good deal, that the merchants themselves are beginning to doubt the real beneficence of the supply system. At Memphis one hears a great deal of the miseries and vexations of both laborers and capitalists in the cotton country.

The truth of the matter is, I suspect, that the planters, up to the present, have not been willing to become farmers. "These people," said to me a gentleman familiar with the whole cotton plantation interest of the South, "will never grow their own supplies until they are compelled to." They are willing to depend upon the West for the coarse food supplied to negro laborers, and seem totally unconscious of the fact that they can never secure white immigration, so much desired, until they raise the status of the laboring man. White labor has proved a failure in a great many sections of the South, because the laborers who come to make trial are not properly treated. They are offered strong inducements, can purchase good lands on almost un-

limited credit, and are received in a friendly manner, but they find all the conditions of labor so disorganized that they become disheartened, and give up the experiment. The negro along the Mississippi works better than ever before since freedom came to him, because he is obliged to toil or starve, and because, being the main stay of the planters, they accord to him very favorable conditions. Self-interest is teaching the planters a good deal, and in the cotton growing regions of Northern Alabama and Mississippi, as well as generally throughout the older cotton States, a diversity of crops will be compelled by the necessity of self protection. It is noticed that the cotton belt is gradually moving from the Atlantic seaboard to newer and more productive lands. The states west of the Mississippi, and bordering on that stream, are receiving immense colonies of negroes fleeing from the temporarily exhausted sections of Alabama, and the lands which they have left will soon come under the influence of fertilizers, and corn and rice and wheat will be raised. In consequence of the gradual change in the location of the planting interests, buyers from the North in such markets as Memphis hear from time to time that less cotton is planted

than heretofore, and are led to figure on higher prices; but they find that new lands are constantly opened up, and that the yield on them is surprising. It is the belief of many acute observers living at important points along the Mississippi river that the ultimate home of the black man is to be west of that stream, on the rich bottom lands where the white man has never been known to labor, and where it would be perilous to his health to settle. In the fall and winter of each year the migration to Arkansas and Louisiana is alarming to the white planters left behind. In Western Tennessee the exodus has not been severely felt as yet, but it will doubtless come. The two hundred thousand negroes in that rich and flourishing region are reasonably content. They do not, in the various counties, enter so much into politics as they did immediately after the war. They show there, as, indeed, almost everywhere in the Mississippi Valley, a tendency to get into communities by themselves, and seem to have no desire to force their way into the company of the white man.

There must, and will be, a radical change in the conduct of the rising generation of planters. The younger men are, I think, convinced that it is a mistake to depend on Western and Northern markets for the articles of daily consumption, and for nearly everything which goes to make life tolerable. But the elders, grounded by a lifetime of habit in the methods which served them well under a slave régime, but which are ruinous now-a-days, will never correct themselves. They will continue to bewail the unfortunate fate to which they think themselves condemned—or will rest assured that they can do very well in the present chaotic condition of things, provided Providence does not allow their crops to fail. They cannot be brought to see that

their only safety lies in making cotton their surplus crop; that they must absolutely dig their sustenance, as well as their riches out of the ground. Before the war, a planter who owned a plantation of two thousand acres, and two hundred negroes upon it, would, when he came to make his January settlement with his merchant in town, invest whatever there was to his credit in more land and more negroes. Now the more land he buys the worse he is off, because he finds it very hard to get it worked up to the old standard, and unless he does, he can ill afford to buy supplies from the outer world at the heavy prices charged for them—or if he can do that, he can accomplish little else. As most of his capital was taken from him by the series of events which liberated his slaves, he has been compelled, since the war, to undertake his planting operations on borrowed capital, or, in other words, has relied on a merchant or middle man to furnish food and clothing for his laborers, and all the means necessary to get his crop, baled and weighed, to the market. The failure of his crop would of course cover him with liabilities; but such has been his fatal persistence in this false system that he has been able to struggle through, as in Alabama, three successive crop failures. The merchant, somewhat reconciled to the anomalous condition of affairs by the large profits he can make on coarse goods brought long distances, has himself pushed endurance and courage to an extreme point, and when he dare give credit no longer, hosts of planters are often placed in the most painful and embarrassing positions. So they gather up the wrecks of their fortunes, pack their Lares and Penates in an emigrant wagon, or car, and doggedly work their way to Texas.

The appalling failure of crops in certain sections has not, however, lessened



the cotton production of the region supplied from Memphis. In the aggregate it is greater than ever before, and I was informed that its increase would be even more than it is if so many planters did not "overcrop"—that is, plant more than they can cultivate. Those who plant a little land, and care for it thoroughly, usually make some money, even although they depend upon far-off markets for their sustenance, and are completely at the mercy of the merchants. It is believed that the crop failures will induce planters, in the sections which have suffered, to make an effort to grow their own supplies, and until that effort has been successful, there can be no real prosperity among them. Even when Fortune smiles, and they make a good crop, but little is left after a settlement with the merchant. Life is somewhat barren and unattractive to the man who after a laborious season spent in cultivating one staple, finds that, after all, he has only made a living out of it. He has done nothing to make his surroundings agreeable and comfortable; his buildings are unsightly and rickety, and there are very few stores in his cellar, if indeed he has any cellar at all.

The region which finds its market and gets its supplies in Memphis, Vicksburg and Natchez, is probably as fair a sample of the cotton-producing portion of the South as any other, and I found in it all the ills and all the advantages complained of or claimed elsewhere. Imagine a farming country which depends absolutely for its food on the West and North-west; where every barrel of flour which the farmer buys, the bacon which he seems to prefer to the beef and mutton which he might raise on his own lands, the clothes on his back, the shoes on his feet, the very vegetables which the poorest laborer in the Northern agricultural regions grows in his door yard—everything, in fact, has been brought hundreds of miles by

steamer or by rail, and has passed through the hands of the shipper, the carrier, the wharf men, the re-shipper, (if the planter live in a remote section) and the local merchant! Imagine a people possessed of superior facilities, who might live, as the vulgar saying has it, on the fat of the land, who are yet so dependent that a worm crawling over a few cotton leaves, or the rise of one or two streams, may reduce them to misery and indebtedness from which it will take years to recover! Men who consider themselves poorly paid and badly treated in Northern farming and manufacturing regions live better and have more than do the overseers of huge plantations in this cotton country. If you enter into conversation with the people who fare thus poorly, they will tell you that, if they raise vegetables, the "niggers" will steal them; that if times were not so hard, and seasons were not so disastrous, the supply system would work very well; that they cannot organize their labor so as to secure a basis on which to calculate safely; and will finally end by declaring that the South is ruined forever.

These are the opinions of the elders mainly. Younger men, who see the necessity of change and new organization, believe that they must in future cultivate other crops besides cotton; that they must do away with supply-merchants, and try at least to raise what is needed for sustenance. There are of course sections where the planter finds it cheapest to obtain his corn and flour from St. Louis; but that is only one item. There are a hundred things which he requires, and which are grown as well South as North. Until the South has got capital enough together to localize manufactures, the same thing must be said of all manufactured articles; but why should a needless dependence be encouraged by the very people whom it injures and endangers.

There are many plans of working

large plantations now in vogue, and sometimes the various systems are all in operation on the same tract. The plan of "shares" prevails extensively, the planter taking out the expenses of the crop, and when it is sold dividing the net proceeds with the negroes who have produced it. In some cases in the vicinity of Natchez, land is leased to the freedmen on condition that they shall pay so many bales of cotton for the use of so many acres, furnishing their own supplies. Other planters lease the land in the same way, and agree to furnish the supplies also. Still others depend entirely upon the wages system, but of course have to furnish supplies at the outset, deducting the cost from wages paid hands after the crop is raised. Sometimes the plantation is leased to "squads," as they are called, and the "squad leader" negotiates the advances, giving "liens" on the squad's share of the crop and on the mules and horses they may own. This plan has worked very well and is looked upon favorably. Under the slave régime, the negroes working a large plantation were all quartered at night in a kind of central group of huts, known as the "quarters;" but it has been found an excellent idea to divide up the hundred or five hundred laborers among a number of these little villages, each located on the section of the plantation which they have leased. By this process, commonly known as "segregation of quarters," many desirable things have been accomplished; the negro has been encouraged to devote some attention to his home, and been hindered from the vices engendered by excessive crowding. On some plantations one may find a dozen squads, each working on a different plan, the planters, or land owners, hoping in this way to find out which system will be most advantageous to themselves and most binding on the negro. Clairmont, a plantation

of three thousand acres, of which one thousand are now cultivated, on the Louisiana side of the Mississippi river, opposite to Natchez, is cut up into lots of one hundred acres each, and on each division are ten laborers who have leased the land in various ways. It was amusing, by the way, to note the calculation that one negro made, when negotiating for one of these tracts. He was to be allowed one-half, but was vociferous for one-tenth. As ten is more than two, he supposed a tenth to be more than a half. On this Clairmont in 1860, the owner raised one thousand bales of cotton and eight thousand bushels of corn; now he raises about five hundred bales, and hardly any corn. Still, the conduct of the laborers is encouraging. The little villages springing up here and there on the broad acres, have a tendency to localize the negroes, who have heretofore been very much inclined to rove about, and each man is allowed to have half an acre of ground for his garden. The supplies spoken of as furnished the negroes are of the rudest description, pork, meal and molasses—all brought hundreds, nay, thousands of miles, when every one of the laborers could, with a little care, grow enough to feed himself and his family. But the negro throughout the cotton belt, takes little thought for the morrow. He works lazily although, in some places, pretty steadily. In others he takes a day here and there out of the week in such a manner as to render him almost useless. The planter always feels that the negro is irresponsible and must be taken care of. If he settles on a small tract of land of his own, as so many thousands do now-a-days, he becomes almost a cumberer of the ground, caring for nothing save to get a living, and raising only a bale of cotton or so wherewith to get "supplies." For the rest he can fish and hunt. He doesn't care to become a scientific farmer.



Thrift has no charms for him. He has never been educated to care for himself; how should he suddenly leap forth, a new man, into the changed order of things? Nevertheless, some of the planters along the river near Natchez said, "Give the negro his due. The merchant will ordinarily stand a better chance of collecting all his advance from fifty small black planters than from fifty whites of the same class, when the crop is successful." But if the negro's crop fails, he feels very loth to pay up, although he may have the means. He seems to think that the debt has become outlawed. In success he is generally certain to pay his "store account," which is varied, and comprehends a history of his progress during the year. The shrewd Hebrew, who has entered into the commerce of the South in such a manner as almost to preclude Gentile competition, understands the freedman very well, and manages him in trade. The negro likes to be treated with consideration when he visits the "store," and he finds something refreshing and friendly in the profuse European manner and enthusiastic lingo of Messrs. Moses and Abraham. The Hebrew merchants have large establishments in all the planting districts. In Mississippi and in some other sections they have made more than one hundred per cent. retail profit, and excuse themselves for it by saying that as they do not always get their money, they must make good bad debts. They are obliged to watch both white and black planters who procure advances from them, to make sure that they produce a crop. If the merchant sees that there is likely to be but half a crop, he sometimes notifies the planters that they must thereafter draw only half the amount agreed upon at the outset. In short, in some sections the Hebrew is taskmaster, arbiter, and guardian of the planters' destinies.

Many of the elder planters are liberal

in their ideas, and would welcome a complete change in the labor system, but they do not believe it possible. One of the best known and most influential in the Valley told me that he and his neighbors in the magnificent Yazoo country, where the superb fertility of the soil gives encouragement to even the rudest labors, had tried every expedient to bring new labor into their section, but could not succeed. His laborers were now practically his tenants; but he had to supply them and to watch over them, very much as he did before the war. He was willing to admit that the negro was better adapted to the work than any white man who might come there; but thought the younger generation of negroes was growing up idle and shiftless, fond of whiskey and carousing, and that the race was diminishing in fiber and strength. Those who had been slaves were industrious, and conducted themselves as well as they knew how; but the others, both men and women, seemed to think that liberty meant license, and acted accordingly. They were wasteful, and there was but little chance of making them a frugal and foresighted farming people. Whenever they could secure a little money the ground in front of their cabins would be strewn with sardine boxes and whiskey bottles.

The planters on the lowlands of Arkansas, Mississippi and Louisiana have been particularly troubled to get and keep serviceable plantation labor; and are now importing large numbers from Alabama. In truth, the hundreds who flock in from the older cotton States were starving at home. On a plantation in Concordia Parish, in Louisiana, opposite Natchez, there are many of these Alabama negroes. One planter went into the interior of that State, and engaged a hundred and twenty-five to follow him. They did not succeed in leaving the State without meeting with remonstrance from the colored politicians,

but were glad to flee from an empty cupboard. Densely ignorant as these negroes are, they are yet capable of fine development. They have sound sense and some idea of manners, seem well-inclined toward their employers, and appear to recognize their own defects. On many of these plantations on the lowlands the negroes do not vote; on some they are even hired with the distinct understanding that they shall *not*, unless they wish to be discharged. But sooner or later the politicians reach them, and they become political victims. I took a ride one morning in this same Concordia parish for the purpose of conversing with the planters, and getting testimony as to the actual condition of the laborers. Concordia was once the garden spot of Louisiana; its aspect was European; the fine roads were bordered with delicious hedges of Cherokee rose; grand trees, moss-hung and fantastic in foliage, grew along the green banks of a lovely lake; every few miles a picturesque grouping of coarsely thatched roofs marked negro quarters, and near by gleamed the roof of some planter's mansion. In this parish there was no law and but little order—save such as the inhabitants chose forcibly to maintain. The negroes whom I met on the road were nearly all armed, most of them carrying a rifle over their shoulders, or balanced on the backs of the mules they were riding. Affrays among the negroes are very common throughout that region; but, unless the provocation has been very great, they rarely kill a white man. In a trip of perhaps ten miles I passed through several once prosperous plantations, and made special inquiries as to their present condition. Upon one where six hundred bales of cotton were annually produced under slave culture, the average annual is now but two hundred and fifty; other the yearly average had fallen one thousand to three hundred

bales; and on two others which together gave the market 1500 bales every year, now barely six hundred are raised. The planters in this section thought that cotton production there had fallen off fully two-thirds. The number of negroes at work on each of these plantations was generally much less than before the war. Then a bale to the acre was realized; now about one bale to three acres is the average. Much of this land is "leased" to the negro at the rate of a bale of cotton, weighing 430 pounds, for each six acres. The planters there raise a little corn, but are mainly supplied from the West. The inundation was upon them at the time of my visit, and they were in momentary expectation of seeing all their year's hopes destroyed. The infamous robberies, also, to which they had been subjected by the legislature, and the overwhelming taxation, had left them bitterly discouraged. One plantation which I visited, having sixteen hundred acres of cleared land in it, and standing in one of the most fertile sections of the State, was originally valued at \$100 per acre; now it could not be sold for \$10. In Madison Parish, recently, a plantation of six hundred improved acres, which originally cost \$30,000, was offered to a neighboring planter for *seven hundred dollars*.

The "wages" accorded the negro, when he works on the wages system, amount to \$15 or \$16 monthly. But few ever save any money, and this remark will, I think, apply to the majority of the negroes engaged in agriculture throughout the cotton region of the Mississippi Valley. Still there are praiseworthy exceptions to this general rule. Enormous prices are placed upon everything, because of the cost of transportation. The grangers have accomplished some good in the cotton States by buying for cash and selling for cash, the object being to keep supplies as near the wholesale price as possible, and



have already become a formidable organization there, having scores of societies, small and large, in Alabama, Georgia, Tennessee and Mississippi.

While there is no doubt that an active, moneyed and earnest immigration would do much toward building up the Southern portion of the Mississippi Valley, it is evident that so long as the negro remains in his present ignorance, and both he and the planter rely on other States for their sustenance, and on Providence never to send them rainy days, inundations, or caterpillars, the development of the section will be subject to too serious drawbacks to allow of any considerable progress. All the expedients, the tenant systems and years of accidental success will not take the place of thorough and diversified culture, and intelligent, contented labor resulting from fair wages for fair work. Nothing but the education of the negro up to the point of ambition, foresight, and a desire to obtain a competence lawfully and laboriously, will ever thoroughly develop the Lower Mississippi Valley. As the negro is certain to inhabit it for many years at least, if not for ever, how shall he learn the much-needed lesson? On the other hand, the whites need to be converted to a sense of the dignity of labor, to learn to treat the laboring man with proper consideration, to create in him an intelligent ambition by giving him education. Something besides an introduction to political liberties and responsibilities is needed to make the negro a moral and worthy citizen. He is struggling slowly and not very surely out of a lax and barbarously immoral condition. The weight of nearly two centuries of slavery is upon his back. He needs more help and counsel. An old master will tell you that he can discover who of his *employees* has been a slave, "for the slave," he says, "cannot look you in the eye without flinching." Neither can the ex-slave be very moral, if indeed moral at all. It is hard

for him to bear the yoke of the family relation. Although conscious that he is a freeman, and can leave his employer in the lurch if he desires, he is, here and there, almost content to slip back into the old devil-may-care dependence of slavery. The responsibilities of freedom are almost too much for him. He has entered upon a battle-field armed with poor and cumbersome weapons, weighed down with ignorance and "previous condition;" and I venture to say that no one feels the difficulty and bitterness of his position more keenly than he does himself.

Unable as he is to aid in his own up-building, it is to be considered whether there is not really more room now for educational enterprises, and for a general diffusion of intelligence among his race, by Northern and Western men and women, than there was immediately after the war. Might it not be wise to appoint commissioners to investigate thoroughly the labor question in the South, and to make a final effort to remedy its evils by every proper means. Events have proven that the National Government must undertake the improvement and the control of the Mississippi river; why ought it not to devote some little attention to the removal of the obstacles to immigration into the most fertile sections of the Mississippi Valley?

## GEORGIA.

*From Rev. Frank Haley. Macon.*

### Now and Seven Years Ago.

The writer served the American Missionary Association in Macon one year, in 1867-8, and was the first pastor of the Congregational Church. For six months he has re-occupied his old field, and has naturally made many comparisons between now and then.

In 1867 the A. M. A. had been at work in Macon two years. A thousand children, during the year, were taught in our day schools. Hundreds of adults eagerly sought instruction in the night

schools. That educational work has gone steadily on, and the actual results are a constant astonishment to one who, after an absence of six years, returns to the work. Thousands of children, youth and adults, have learned to read, spell and write, and have become more or less proficient in the elements of an English education. Yearly a large class has gone forth from Lewis High School with a good common-school education; many of them already qualified to be teachers in primary schools. Numbers have advanced to Atlanta University, in either the preparatory, normal or collegiate departments. In knowledge and in intelligence the colored people of the whole city are lifted up towards the manhood many of them are earnestly striving to reach.

#### HOMES.

The colored people have greatly improved in their ideas of home, and these better ideas find a corresponding embodiment. Their whole style of living has vastly improved. Their homes have more apartments, are more cleanly, and better furnished.

Many of the colored people own the homes they live in. One intelligent woman, a member of our church, told me that she had stood in her door and counted seventy-four houses which were owned and occupied by colored people.

#### CHURCHES.

Nearly all the churches among the colored people of Macon have built new, and some of them costly houses of worship.

Some of these churches are rapidly advancing toward a better type of piety, and are calling for an educated ministry.

#### SUNDAY SCHOOLS.

For years the A. M. A. sent from one to four teachers into each of the colored Sunday schools. These teachers were advisory superintendents, and trainers of other teachers. Teachers' meetings were held at the Mission Home, a Sun-

day-school mission was formed, and a monthly mission concert held. And this work of the A. M. A. has borne fruit of amazing abundance, and *altogether blessed*. To-day those schools are going on to glorious achievements from the impulse and guidance given to them by these workers. The benefit which the Association has, by this means, been to the colored churches of Macon, is incalculably great.

#### THE CONGREGATIONAL CHURCH.

This, in common with many sister churches in the South, has passed through some reverses; still, its membership has increased. It has proved its right to live; it has, still better, proved its necessity. Never did it seem more necessary than it does to-day that the Congregational church in Macon should live and grow, and become more and more a power in this city.

A good number of its members are growing Christians, and some of them are making great sacrifices for the upbuilding of the church; but most of them are poor. A large number are young, and will have increasing influence with advancing years.

It is the conviction of the writer that every dollar that the A. M. A. has spent for Macon has yielded, or will yield, abundant fruit. But here, as elsewhere, in order to reap the ripening harvest, the Association must be able to devise liberal things. And to this end the church must more enthusiastically rally to its support. If I could speak to all the liberal hearts in our Northern ranks, I should say: "*Let a fair proportion of all your gifts flow through the channel of the A. M. A. to this struggling and rising people.*"

### TENNESSEE.

*By Miss C. M. Blood, Chattanooga.*

Revival—Two hundred asking prayers for their conversion.

Lost and found, is the glad cry of many in our midst to day. The colored churches have been greatly blessed in additions



of such as hope to be saved. The city has been thoroughly canvassed by ministers and members of churches. Prayer-circles in families, have strengthened the despondent Christian, the unconverted have been easily persuaded to listen, and the people have thronged God's house by day and by night to solve the same old question, "What must I do to have eternal life?" Denominational strife has succumbed before the presence of the spirit, and leaders have just learned that "a book religion *can* have *Jesus* in it" as expressed by a Presiding Elder.

Three weeks' effort under the direction of Rev. H. E. Brown, of Talladega, Ala. has changed the entire community. If *all* have not become Christians, *all* have been constrained to think and apply *truth* instead of yielding to excessive feeling. The one object labored and prayed for, more than all else, was the conversion of sinners, but closely allied, that these churches might know and feel the true elements of spiritual power that to them lie hidden in the glorious Gospel of the Son of God; that the simple truth might take possession of the inner life, and work out in a practical morality.

Little Georgia went forward several times for prayers; while others at once found pardon, quietly and thoughtfully she sat among them. Now a tap on my shoulder, and her sweet voice, blended with a happy face, said: "O, Miss B., I think Jesus has forgiven my sins. I am so happy! I mean to live to honor Him." And then she went to explain to the undecided, how easy it was to be a Christian. In some cases, strong men groaned and cried aloud for mercy. As is always found there *are* those who wait to *trust* the Lord until He has paid them in blessing. This hinders many, even in an intelligent company of inquirers. Two hundred were forward for prayers, many of them saying, "I have *done* all I know;" relying upon doing, instead of coming to Jesus. Fifty others sent in requests for prayers. One prayed that "the Lord would turn her cup over, and let all the filth run out; then turn it upright, and fill it full of *clean religion*." Another re-

ported that she saw a man who, a year ago, promised to seek Christ. He confessed having lived away from Him he had proposed to serve, and said he would begin anew. Thus Christians have plead and God has paid an hundred fold.

In the First Congregational Sunday School twenty-four have begun a new life. Fourteen of these have united with this church, and six by letter. Will Christians, better surrounded with good influences at home, pray for the convert, for those not quite ready, and those whose interest has scarcely taken root?

## ALABAMA.

*From Rev. H. E. Brown, Alabama  
Furnace.*

### Congregational Church Formed—Faith and Works.

A Congregational church of eleven members was formed at Alabama Furnace, Ala., August 9th. The two colored ministers of colored churches in the vicinity publicly commended this new enterprise, although it took from them several of their best members.

Their faith was not without works, for one of them made and gave us a thousand shingles, and the other paid, in labor, for eight hundred feet of lumber.

The new meeting-house is nearly finished, except plastering and painting. It is considered quite an addition to the little village, is well located, on land deeded to the American Missionary Association, north of the main street, in full view of the railroad.

Several carpenters have examined the house and the seats, with a view of imitating them in part.

The President of the Furnace Company has offered to furnish a bell if we will provide a place to put it.

The church have selected one of the Talladega theological students as their minister.

Their outlook is hopeful.

## CHINESE IN AMERICA.

*From Miss Brown, Santa Cruz, Cal.*

**Cheering Cases of Religious Interest.**

I am rejoiced to give you so encouraging an account of the school. At present there seems to be a deep interest shown in religion.

The other evening while we were repeating the Commandments in concert, I noticed one of the boys seemed very serious; after we were through with this exercise, I talked to them of Jesus for some time. I saw *Quong Sing* in tears. I talked to them together for some time, and all but one seemed *deeply* interested. As there were too many present, I could not have a personal conversation with Quong, as I wished very much. But I resolved to detain him next night, and get an expression of his feelings, which I did by writing on the slate to him to remain with me after the others were gone. I talked long enough with him to learn that he is under *deep* conviction; he seems *very* anxious to hear the Bible read, and told me he wanted to be a Christian.

I do not cease to pray constantly for him, and I believe firmly that God, in his own good time, will forgive his sins, and give him that peace of mind which passeth all understanding. I feel that he is answering my prayers and the prayers of the people in behalf of the Chinese here. I thank God every day that I am permitted health and strength to teach these poor heathen.

I talked with two other boys that want to be Christians. One of them tells me that he prays to God every day. I asked him for what he prayed; he said—that he might be good, live right, and love Jesus. I do not think he thoroughly understands what is required of him. I will labor with him and pray with him.

Another young boy came to me to-night, and wanted me to sing to him, "Jesus loves me." I sang it to him several times; then read it and explained it to him, and he said: "Jesus very good man! I want to love him."

## INDIANS.

By agreement between the A. B. C. F. M. and the A. M. A., Rev. S. R. Riggs has made a tour of visitation to the agencies and missions under the care of one or the other of these societies. From one of his reports, dated at the Sisseton Agency, Good Will Station, Rev. M. N. Adams, Agent, we make the following extracts:—

The community of something over sixteen hundred Indians, is mainly scattered along under the hill and by the wooded ravines for a distance of over forty miles. Perhaps two hundred have taken claims around the lakes on the top of the coteau between here and Fort Wadsworth. This scattered character of the settlement makes it somewhat difficult to provide them all with educational and religious advantages.

The men on this reservation have, almost universally, cut off their hair, and dress like white men. The women have not yet generally changed their dress, though the number that dress like white women is increasing year by year. They live in *log cabins*, or, as they are sometimes called, *shacks*. A *shack* pure and simple, is a log cabin with an earthen floor and dirt roof. A good many of these people have board floors, more or less good; a few have shingle roofs, and a still smaller few are getting frame houses. In these cabins you will find one or two small glass windows, but they are poorly ventilated, and do not dry out quickly when made damp by a hard rain.

More than a hundred yoke of oxen are owned on the Reservation, and as many ox-wagons. A number of families have milch cows, and a few are getting quite a little stock. Almost all have ponies, and a good many can gear up little wagons. They are all farmers—cultivating from two or three to forty acres each. They plant corn and potatoes and other vegetables mainly. Within the past three years they have been coming in to the cultivation of wheat and oats. This year the grasshoppers have destroyed more than half the whole crop on the Reservation.

**EDUCATION.**

The strictly educational work is just now carried on entirely at the expense of the Government. Mr. Adams has had four district schools in operation the past year. Year before last he built two brick school houses; two schools are taught in the log church buildings. These schools have had for teachers the past year two white men, one white woman, and one Dakota man. The



teaching is required to be in English alone; and so, besides being difficult and uninteresting to the scholars, it does not communicate to them any great amount of information. Still it is a good drill, and some will thereby learn English enough to be of service to them.

A year ago last spring, the Agent—M. N. Adams—commenced a building for a Manual Labor Boarding School, placing it within half a mile of the A. B. C. F. M. missionary buildings, so that the school could have the advantage of attendance on the native church services. Only a part of the house could be finished last season, and that part was not ready for occupation until the snow came. That could accommodate only the girls or the boys. (Temporary accommodation was made for the boys by the Mission.—ED. AM. MISS.) Mr. and Mrs. Armor, educated at Oberlin, commenced the girl's school in the new building, and have had about nineteen in the family. They have a very commodious school room, well fitted up with desks, and no one can visit the school, or see the girls about the house, or coming dressed up neatly to church, without feeling that the teachers have done much for them already.

#### EVANGELIZATION

is carried on mainly by native agencies. On this Reservation there are six church organizations, with *five* native pastors.

1. Beginning at the south end of the settlement is the Ascension church, with John B. Renville for pastor. Mr. Renville is of part French blood, our first licensed preacher, talks English pretty well, and is a good, effective minister of the Gospel. The Ascension church numbers about one hundred and fifty members, and is in some respects in advance of our native churches. They are putting up a frame building 27x45 in size. This they are now carrying forward with a good deal of energy; and I think with considerable help from Agent Adams and other friends, they will be able to complete it. This church now makes up over three hundred dollars a year for Mr. Renville's salary.

2. Up the settlement ten miles is the Good Will church, which for four years has worshipped in our mission school house. Many of the white folks at the Agency attend the morning service. *Daniel Renville*, pastor of this church, is a nephew of John Renville. The church numbers something more than

sixty. The white people assist in making up about \$150 salary for him.

3. The next church, going northward about ten miles, is the Long Hollow. This has about the same membership as Good Will, and they have a comfortable log hewed and sided-in house, size 20x30, but they probably raise less than \$100 salary.

4. The Mayson church and congregation worship in a school house about eight miles beyond the Long Hollow church. For two years they have been making efforts for a church building, and now have all the materials on the ground for a frame 20x30. I have obtained aid for them to the amount of nearly \$400. The native pastor reports his people as raising about \$100 for his support.

5. David Grey Cloud ministers to the small church of Dakota Scouts, at Fort Wadsworth, and to the church at Buffalo Lake. These points are on the top of the coteau—Buffalo Lake some fifteen miles, and Fort Wadsworth twenty-five miles from here. In the garrison they contribute about \$100 for David's support. He has only recently taken charge of the church at Buffalo Lake. They promised me last Sabbath that they would raise for him what they could.

From the missionary funds we supplement these pastor's salaries about \$25 a quarter each.

Before leaving the subject of these native pastors, I want to say that these five are all good men. They do not always take hold as a white man might, but, to us in this work, they are invaluable.

From the account I have given you, it will be apparent that, by the present arrangements, the school and church work on this Reservation is intended to be fully provided for. Mr. Adams suggests that a very important work is yet to be done in the households, which cannot be reached directly by any of the agencies now employed. The Dakota women need to be instructed in the common arts of domestic life. Here is room and work, for a woman of energy and Christian heroism, second to no other. It is in the line of the highest social and Christian development of this people. Such an one could find a home at either our mission or the agency, and with the means of visiting through the settlement at her disposal, could do a greatly needed work.

# American Missionary.

NEW YORK, NOVEMBER, 1874.

## SPECIAL NOTICES.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2d and 4th pages of the cover.

## OUR WORK VINDICATED.

We copy to-day the main portions of the leading article in the *Independent* of Oct. 8th. It condenses some of the arguments in support of the work of this Association into very brief space and in pithy and forcible statement. We commend it to our readers.

## REV. G. D. PIKE.

Mr. Pike has returned to this country after an absence of 18 months spent with the Jubilee Singers in Great Britain and in a short trip to the Holy Land. We are sure the friends of the Association will welcome him back to his former position as our District Secretary for Connecticut and the Middle States. We trust that his experiences abroad will fit him even better than before for success in his chosen work of presenting the claims of the Association to the confidence of the churches.

## AN AFFLICTIVE PROVIDENCE.

REV. N. E. WILLIS and his wife, with their son Arthur, left Bridgewater, Mass. (where they had been spending their summer vacation), on the 24th of August, for Marion, Ala., where they have been laboring under the American Missionary Association for the past two years. They were on the train of the Rome, Selma and Dalton R. R., which fell through a bridge fifty-five feet high, on the 27th, near Columbiana, Ala. Mr. Willis died about four hours after the

accident, and Mrs. Willis on the evening of the 29th. Arthur escaped unhurt.

Mr. and Mrs. Pope of Selma, Prof. Safford of Talladega, and friends from the Shelby Iron Works, were early upon the ground. Mr. and Mrs. Willis were taken to Shelby Iron Works, and laid to their rest in the little cemetery at that place.

These Works are owned and managed by New England men, whose words and deeds of kindness have ever made glad the hearts of our laborers in Ala.

An obituary article is on its way by mail as we go to press, which will appear in our next issue.

## THE CONGREGATIONAL COUNCIL.

The second Triennial Council of the Congregational churches of America closed its labors after a briefer session than that of its predecessor at Oberlin. The magnificent sermon of Dr. R. S. Storrs, and the essays read by other members, will remain as the grand monuments of the Council, while the discussions will go far towards settling the views of the churches in regard to the consolidation of the Benevolent Societies.

The Committee on Consolidation came to the subject with impartial minds, and sought earnestly for the facts in the case, as we have reason to know. Their report was marked with great clearness of arrangement, as well as by a prudent regard for the difficulties involved. The most radical change it recommended—that relating to the consolidation of church building and publishing with the American Home Missionary Society—was adopted.

More time was taken by the Council in the consideration of the resolutions in respect to the American Missionary Association. The transfer of its African work to the American Board and of the Board's Indian missions to it was found



to be so beset with difficulties that the recommendation on that point was not adopted. We rejoice in this result, for the African missions of the A. M. A. seem, like the delta of the Nile, the expanding outlet for its work.

On the main resolution commending the Association to the liberal support of the churches, we have little to say. The very decided vote to that effect is of course gratifying. We return our thanks to the friends who so clearly vindicated its right to an open field of work, and we have none but the kindest feelings towards those who frankly, and as we believe, conscientiously opposed it. We are confident that they are mistaken as to the facts, and that they will gladly accept any new or fuller light we may be able to furnish.

As to the consolidation of the magazines, we share with the American Board and the American Home Missionary Society the apprehension that such a measure would deprive many old friends of much-valued monthly visitors; that it would take from the Societies almost indispensable aids in collecting funds; that the new or consolidated magazine would make a periodical so bulky and costly as to be taken and read by but few; and finally, that the demand for a magazine of great literary ability cannot be met, if it is yet to be a monthly report of missionary labors. There may be a magazine with fine editorials and essays on the theory of missions, but we suppose that a missionary magazine is published to *give reports from the field*, and these can have no more genius than the hardworking missionaries can give them. An editor, of however great genius, cannot create missionary news items or, if he does, they will not be of much value as facts.

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#### THE AMERICAN MISSIONARY ASSOCIATION.

Recent events impress anew the officers of the Association with the conviction

that it has a providential life and work. Its birth was in the darkest night of the reign of slavery; its early days shared the trials and vicissitudes of the anti-slavery cause, when mobs attempted to crush it, when political Pilates and Herods were made friends over its condemnation, and when religious conservatism was bold in denouncing it, and timid only in its fear of offending the giant wrong of slavery. The Association was baptized in the faith of Christ, professing an evangelical creed, and was the channel through which orthodox Christians could aid in the support of missions in an open and avowed protest against slavery.

The early months of the war, by liberating the slaves, revealed, not only to its old friends but to those who had opposed it, its fitness for a great providential work. It entered upon this as a battle field for which its previous experience had been a preparatory discipline. Soon, however, the very enthusiasm in the public mind for the work among the freedmen threatened its life; the organization of Freedmen's Aid and of denominational societies, together with the opposition to its Christian, as over against secular schools, became reasons for withdrawing support from it. But it clung to the Christian feature of its work, determined to sink or swim with it, and in the end the Association was sustained; the Freedmen's Aid Societies gradually passing away, and the labors of the Boards of the several denominations leaving it still a wide field and increased resources.

The recent impulse among Congregationalists, now its chief supporters, to consolidate their benevolent organizations and thus reduce expenses, was seized upon by two of its dismissed employees, to disseminate unfavorable reports as to its management and rate of expenses. A few able and candid men in the church were influenced by these

representations, as appeared in the discussions in the late meetings of the Congregational Council. But a full discussion left the Association in the undisturbed possession of its field, and it was commended afresh to the confidence of the churches. We rejoice in this result, only as it is evidence of the approval of the Master. We feel more assured than ever, that He wishes the Association to live and we pledge our utmost efforts to make it economical and efficient.

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## MISCELLANEOUS.

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[From the Independent.]

### THE NEW HAVEN COUNCIL.

The work of reconstructing the charities of the denomination proved, as we predicted, a difficult task. The exchange of missions between the American Board and the American Missionary Association, which was so confidently recommended, proved to be impracticable. The missionaries of the former society among the Indians decline to be transferred to any other organization; and surely some regard must be had for the wishes of the missionaries. The only foreign work of the American Missionary Association is one for the support of which a fund has been given to this society, and the trust cannot be transferred.

The other measures of consolidation suggested were a little more feasible, and the committee to whom the subject had been referred had evidently studied it faithfully; but on the floor of the convention there was a vast mass of misinformation, which did not promise well for an intelligent treatment of the questions of administration brought before the body. It is yet an open question whether a communion as loosely organized as that of the Congregationalists can undertake by means of a national council, which meets only once in three years and which is chosen in a rather careless manner, to supervise and direct

the work of half a dozen benevolent societies. At any rate, if this is to be attempted, there must be a great deal more of discussion in the newspapers on the subjects upon which the council is called to pronounce. The whole denomination must be thoroughly informed about the details of the work which its societies are doing, else its attempt to legislate about them once in three years will be something worse than a farce.

Take, for example, the work of the American Missionary Association. A pretty careful study of the field has satisfied us that there is no work appealing to the Congregational churches which better deserves their support; yet there were several men in the convention who were inclined to set it aside. Fault was found with its attempt to establish "universities" at the South. The name was too high sounding. But the main question is whether these institutions are doing good work, not what they are called. Our own belief is that they are accomplishing, in the most effectual manner, the very work that most needs to be done at the South; and this belief is largely founded on the testimony of Southern men. Dr. Winkler, of Georgia, in an article published in the *International Review* which is devoted to disparaging these negroes, mentions this Association among "those who have rendered service both to the blacks and the country at large," and says that the "chartered institutions, graded schools, and common schools" which it has established, and at which so good a man as Dr. Bacon was pleased to sneer, "have certainly undertaken a work most important, and have displayed a rare zeal and liberality in its execution."

The suggestion made to the Council that the Association abandon this work of training teachers for the negroes, and devote itself to aiding the common school systems of the Southern States, showed an astonishing ignorance of the



true condition of the South; and the other suggestion, that the work of establishing churches had better be given over, showed scarcely less misapprehension of the needs of the negroes. To say that Congregationalism is not adapted to their intellectual condition is to say what we shall not stop to gainsay. It seems to work pretty well among the Zulus, and we see no reason why it should not do as well among negroes on this side of the world. But that is not the question. The question is whether it is worth while for Congregationalists to aid in Christianizing the negroes of the South. If it is not superfluous zeal that sends Congregational ministers to China and the Papal lands, then it is not superfluous zeal that sends them into the Southern States. The Roman Catholics of Austria are in no more need of a pure Gospel than the negroes of the South. What they want is a religion which has some sort of relation to morality, and they are not likely to get it unless intelligent teachers from the North are sent among them to organize churches in which adultery, and theft, and drunkenness, shall not be mistaken for Christian graces, and by which a new standard of piety and morality shall be lifted up. The negroes of the South want a new religion just as much as they want education. And the Congregationalists, if they are true patriots, ought to help in teaching a pure Gospel and a religion that consists in righteousness, to these unfortunate people. If, as Dr. Bacon seems to think, they cannot teach it under Congregational forms, let them borrow Methodist or Presbyterian forms. We do not care what machinery they use, only let them not hesitate to accept the work which Providence has given them to do.

[From the Hartford Courant.]

**THE AMERICAN MISSIONARY ASSOCIATION—ITS WORK AMONG THE COLORED PEOPLE.**

The following communication is from the Rev. George Whipple, one of the Secretaries of the American Missionary Association:—

NEW YORK, Sept. 26, 1874.

To the Editor of THE COURANT:—

My attention is this morning called to an article in your issue of the 7th inst., giving the closing paragraph of Mr. Blake's attack on the American Missionary Association. This morning's mail brings us a copy of a private letter, some extracts from which, if they can appear in THE COURANT, will, I am sure, interest hundreds of your readers, and furnish a clue at least to the answer to Mr. Blake's statement. The writer, who is an educated Christian lady from the North, has spent two years at the Atlanta University, and may be regarded as giving an inside and northern Christian view of the work being done there. She speaks only that which she knows.

The calm, deliberate judgment of the people of Georgia may be learned from the fact that three separate annual grants of \$8,000 each have been given to the institution by the State legislature. Last winter, after a most deliberate and thorough personal investigation into its plans, its principles and its actual workings, the committee on education of the Georgia legislature reported a bill making a grant to the institution of \$8,000 per annum; and this bill passed through a democratic legislature almost unanimously, there being but two adverse votes in the lower House and one in the Senate. It soon after received the approval of the governor, and became a law.

These facts and the extracts show something of the work of the Association, and the estimation in which it is held. What it is thus doing for the colored people in Georgia, it would be glad to do, and even more than that in every southern State, believing that it would thus be doing a good work, not only for Christ, and for the people of color, but for the speedy harmonizing of clashing interests, and for sound, practical reconstruction. But to the extracts:—

"You can hardly imagine the degradation of this race, or the difficulties in the way of their rising. They are still essentially in a state of servitude, and

here the surroundings of servants, even in good Christian families, are not conducive to their improvement. People do not expect to find them refined, truthful, honest, or virtuous, and they continually act on the defensive. The lady of the house before each meal doles out the food to be used, and carefully places the remainder under lock and key—by this act saying, 'we can't trust you.' The family religion is nothing to them. They are never at family worship, and I fear are seldom remembered in prayers. They do not sleep under the same roof with the family. Servants' rooms are in the yard, and it may be that one or two maid servants are quartered with twice that number of workmen. In their own homes, the situation is even worse. A single room without a window is the usual abode of a family, though it may number a dozen. Any effort to improve their condition is looked upon with suspicion by Southerners. If a friend who is dependent upon Southern patronage is asked if he could arrange to give desired advantages in his line to some colored youth who is struggling upward, he would answer with a decided, 'No.' The reason would be that he would lose patronage, and probably would not be recognized by a single acquaintance. Yet this people are called upon to show themselves worthy of trust and honor, to carry themselves in such a manner as to command the respect of the nation. Can a stream rise higher than its fountain? From whence must the education of this people come? Surely not from their own unaided efforts, and surely not from those who have given them their place, and propose to have them keep it. 'The especial need of the race is good teachers raised from their own ranks; and the creation of a university at Atlanta for the colored population was one of the most beneficent works of the American Missionary Association.' This last sentence I quote from *Scribner's Monthly*,

as the opinion of one who has traveled extensively in the South, and one well qualified to judge.

"In answer to the question 'Is it not enough to teach the colored people to read and write without trying to give them a higher education?' I would say that a large majority of the people will have to get along with *less* than reading and writing for a long time to come. The few that we have the training of are needed for leaders, teachers, ministers, etc. 'But will they not be educated above their people?' We trust not, if we can have them long enough. The teachers of Atlanta university are not above their work; and we hope our scholars will be our peers. To qualify one for leadership here would require at least as thorough a course of training as in the North.

"What is the work of Atlanta University? Here for nine months in the year are gathered promising youth of both sexes, from this and adjoining States, and furnished with privileges of discipline and education equal to any in the land. Here, though 'thieves,' they are trusted; though 'liars,' we usually take them at their word; though 'uncultivated' and 'degraded,' teachers and scholars eat at the same table, unite in the same church, and worship the same God together. How does it work? For two years we have lived in a house occupied by about three hundred different pupils, and since the first few weeks, we have not locked doors, trunks, drawers, or closets, and I am happy, though somewhat surprised, to say that we have never lost the value of a farthing. In the church we have as worthy Christians, as earnest workers, as orderly assemblies as northern people are accustomed to enjoy. The further results of the influence of the school may be judged by the fact that nearly all that are in anywise qualified, spend the three months' vacation in teaching. They gather the young into day schools, the



old into night schools, and all into Sabbath schools. Though we knew that our scholars need the vacation to recruit their physical energies, yet the night of the people is such that we cannot do otherwise than counsel our pupils to use the knowledge they have acquired to enlighten their people.

"We are now enjoying our vacation, and we can enjoy it in the thought that the hundreds that we have taught are teaching their thousands.

"The work of Atlanta university is largely the work of generous people of the North. Without their aid nothing would have been done. Without their continued aid little can be done in future. By far the greater part of our pupils receive their support, in part, from some northern friend, church or Sabbath school.

"Now as the school is about to open, we are in daily receipt of letters, showing how inadequate are the means of many, whose return we have counted upon, and now is the day of our need. We want to know to how many we can send the welcome word, 'you are provided for.'"

For the sake of brevity, some portions of the above letter were omitted in the copy sent to the *Courant*, the omissions being indicated by asterisks. These are restored, as due to the writer, and to the more complete presentation of the subject.—[ED. AM. MISS.]

## POETRY.

"Guide Holy Spirit Guide."

BY C. G. BAYLOR.

Guide Holy Spirit Guide. My lonely way is very dark.

My steps are almost gone: so blind; so weak;  
Sin-bound and faint I turn my face to Thee!  
With darkened mind to know The Father's will,

And upright walk within His Holy ways;  
Fill me with Thy Light.

My Sun has set: no stars above me shine;  
Black lowers the night.

Trembling and alone I stand and cry;

From out the depths I cry oh! Lord to Thee!  
How shall I stand? How find the narrow way  
That leadeth up through darkness unto Thee,  
Unless Thy Spirit guide?

Thy Cov'nant Hand: Thine everlasting word,  
Oh! God I plead.

Hear in Thy mercy and Thy might and save:  
Give me the Guide, the Light, the Comforter:  
So shall I know to do Thy perfect will,  
To upright walk within Thy Holy ways;  
Guide blessed Spirit guide.

This oh! my God my soul's supreme desire—  
To do Thy will:

To faithful stand for all that hon'rsth Thee;  
That cometh near unto Thy heart of Love;  
For all that glorifies Thy name on Earth,  
Even as 'tis glorified in Heaven.  
Guide Holy Spirit guide.

## FAMILY CIRCLE.

### WAITING TO CONFESS.

Not many years ago, as a lady was sitting on the verandah of her Burmese house, a jungle boy came bounding through the opening in the hedge which served as a gateway, and approaching her, inquired with eagerness,

"Does Jesus Christ live here?"

He was a boy about twelve years of age, his hair matted with filth, and bristling in every direction like the quills of a porcupine, and a dirty cloth of plaided cotton disposed in a most slovenly manner about his person. "Does Jesus Christ live here?" he asked, as he hastened up the steps of the verandah, and crouched at the lady's feet.

"What do you want with Jesus Christ?" she asked.

"I want to see him; I want to confess to him."

"Why, what have you been doing that you want to confess?"

"Does he live here?" he continued, with great emphasis. "I want to know that. Doing? Why, I tell lies, I steal, I do everything bad. I am afraid of going to hell, and I want to see Jesus

Christ, for I heard one of the Loogyees say that he can save us from hell. Does he live here? Oh, tell me where I can find Jesus Christ!"

"But he does not save people from hell if they continue to do wickedly."

"I want to stop doing wickedly," said the boy; "but I can't stop; I don't know how to stop. The evil thoughts are in me, and the bad deeds come of evil thoughts. What can I do?"

"Nothing but come to Christ, poor boy, like all the rest of us," the lady softly murmured; but she spoke this last in English: so the boy only raised his head with a vacant "Ba-ha-lia?"

"You cannot see Jesus Christ now," she added, and was answered by a sharp, quick cry of despair. "But I am his humble friend and follower," said the lady, at which the face of the little listener brightened, and she continued: "He has commissioned me to teach all those who wish to escape from hell how to do so."

The joyous eagerness depicted on the boy's countenance was beyond description. "Tell me, oh, tell me! Only ask your Master, the Lord Jesus Christ, to save me, and I will be your servant for life. I want to be saved! Save me from hell!"

The next day this little boy was introduced to her little bamboo school-house in the character of the wild Karen boy; and such a greedy seeker after truth and holiness had been seldom seen. Every day he came to the white teachers to learn something more concerning the Lord Jesus and the way of salvation, and every day his feelings enlarged, and his face gradually lost its look of indescribable stupidity. He was at length baptized, and commemorated the love of that Saviour he had so earnestly sought. He lived awhile to testify his sincerity, and died in joyful hope. He had confessed, and had found a deliverer from those sins from which he could not free himself. The lady died

also, and she and the wild Karen boy have met in the presence of their common Redeemer.—*Moravian.*

#### ATTENTION IN PRAYER.

A pious Jew, while on a journey, perceived that the hour of the evening prayer had arrived. He stopped, and prayed to God. Lost in his meditation, his heart lifted heavenwards, he did not reply to a nobleman, who, passing that way, stood still and saluted him. Enraged at the Jew's apparent rudeness, the nobleman waited until he had finished his prayer, and then angrily addressed him: "Wretch! Why didst thou not return my salutation? I have a good mind to punish thee for thy incivility." "Friend," the Hebrew replied, "if thou wert standing before the king and spoke to him, and one of thy friends passed thee and saluted thee, wouldst thou leave abruptly thy king and turn to thy friend?" "Certainly not; I would not dare do such a thing." "Now," said the Hebrew, "judge if I have done right or wrong in not returning thy salutation. I stood before the King of kings, the Almighty Creator of the world, offering to him my prayer of supplication; how dared I leave him and turn to thee?" "Thou hast done well," the nobleman said; "go thy way in peace,"—*From the Talmud.*

#### COALS OF FIRE.

BY HELEN L. HALE.

"The very next time I catch Jack Stone, I'll pound him and beat him like"—. But here Charlie broke off; no word was strong enough to express the quality and quantity of the punishment which he intended to administer.

"I would do worse than that, Charlie; I would heap coals of fire upon his head."

"Oh, sister Jennie! that is too terrible!" Charlie was very much surprised



that his gentle sister should suggest such a fearful chastisement.

"Why, Charlie? The Bible commands us to treat our enemies in this way. But tell me what Jack has done that you are so incensed with him, and we will decide whether he shall be punished with coals of fire or not."

"I s'pose I could take a shovelful, and pitch 'em on his head from behind," said Charlie, meditatively; "but then they would burn off his hair; and I guess I would be taken up. Besides, I wouldn't want to hurt him so dreadful bad."

"Well, Charlie, come and sit by me, and tell me the whole story. I guess we can settle it all right."

So the little boy nestled by his sister's side, and commenced the story of his troubles.

"You see, sister, ever since Miss Grey visited us, and told of the Children's Hospital, and the poor little lame and sick boys there, I've been thinking that I would like to send them something for their Christmas. Well, I thought and thought ever so many nights, and at last I made up my mind that I would gather a big bag of hickory nuts for them, and get father to send it down by express. I told Willie Douglass all about my plan, and he helped me. We would go out every afternoon, and gather the nuts till 'most dark. The other boys used to wonder where we went to, for we did not go with them. Old Pete had told us of a splendid place way across the river. Jack, especially, was very curious, and I guess he must have followed us sometimes, for I don't believe Pete would have been so mean as to have told him. We had gathered nearly two bushels at last. There were so many that we could not carry them home. And so we hid them in a first-rate place, and Pete told us the next time to bring a bag. Then we could fill it with the nuts, and he would carry it home for us in his wheelbarrow. We

took the bag to-day, and don't you think, sister, when we came to our place, there was not a nut there!"

Here little Charlie had to stop, for his eyes were full of tears; and though he hated to be seen crying, yet he could not speak, for the sobs which would come.

"It was a shameful trick, Charlie," said Jennie, soothingly. "But how do you know that Jack took them?"

"Because Willie's little sister was over in the woods with her father yesterday, and she saw another boy and Jack go to that hollow tree with a bag, and carry away the nuts. She supposed, of course, that they were his nuts, until she heard Willie talking about them to-day."

"Poor Charlie! You will get your nuts back though, I'm sure, if you try my plan."

"What! the coals of fire, Jennie? You are always so kind and tender-hearted, sister, I don't know you. Why, that is almost like the Inquisition I've been studying about."

"Well, listen, Charlie, and I will tell you how to do it. When any one does anything to injure or provoke us, it is a good plan to do something for them, that we know they will like, instead of seeking to be revenged. That is what the Bible calls 'heaping coals of fire on our enemy's head.' He will feel so ashamed and sorry, to think he has injured us, that he will probably try very hard to make amends. Now can't you think of something that Jack will like?"

"Oh, yes! I know, sister! You remember that magic lantern papa gave me last Christmas. He thinks that's splendid. I don't care for it any more; at least, not very much; so I will give it to Jack, for I do want the little children to have their nuts."

"That is a very good idea, Charlie. And I am very sure your nuts will come back all right. Then when he speaks about them, you can tell him of the little ones for whom they are intended. It will teach him a good lesson, and one that he will probably always remember."—*From The Child at Home.*

## BOOK NOTICE.

THE SINGING CAMPAIGN FOR TEN THOUSAND POUNDS; or the Jubilee Singers in Great Britain. By the Rev. Gustavus D. Pike, M. A. London: Hodder & Stoughton. Boston: Lee & Shepard. 1874, pp.202.cloth.

The career of the Jubilee Singers is one of the marvellous afterpieces, following the great drama of Emancipation. It seems more appropriate to romance than reality that a little company of ex-slaves should, by their musical gifts, win the applause of large and cultured audiences,—that the rigid caste prejudice in America should break down before them, and that the traditional exclusiveness of British society should so far be overcome that its refined people, learned divines, titled nobility, and even royalty itself, should delight to hear them; that castle halls and grounds should be opened for their reception; that the Prime Minister should give them entertainment in his own house, and that imperial cities should officially welcome them as guests! But grander than all is the result—seventy thousand dollars cleared above all expenses—and appropriated, not to personal emolument, but to the erection of a noble edifice for the education of the emancipated race!

The book before us, which gives the account of the British campaign of the Singers, may be considered as the second volume of Mr. Pike's book, entitled "The Jubilee Singers and their Campaign for \$20,000," which presents the American part of the story. This fact will explain and justify the peculiar arrangement of this volume, so closely resembling the former, for here we have the "doctor" who appeared as Mr. Pike's companion in the first book. The two friends are represented as taking a journey together to Egypt and Palestine, and the peculiarity consists in opening each chapter with a sketch of part of the journey and then giving the

story of the Singers as the reports of conversations while the friends were resting, on such noted places as "the beautiful eminence where the castle of St. Elmo sits like a crown," or "the top of the hill that overlooked the Church of the Nativity," or "the summit of Olivet." We more than suspect that the "doctor" is a myth, but the journey was not, and the reader has the advantage of a rapid and interesting account of travel in the East, as well as the narrative of the Jubilee Singers, while the sameness of either sketch is avoided. One brief extract in regard to the journey to Palestine must suffice:

"I never realized before," said the doctor, "that so many of the memorable incidents recorded in Scripture took place on so limited a tract of country. From the days of Abraham to the advent of our Lord, most of the events precious to memory occurred in a space over which a man might travel in a day. Walk from Hebron to the Jordan, looking to the right and left, and over the river, and you see the land of Abraham and Lot, of Jacob, the Land of Promise, where stood the cities of the plain, the land of Samuel and Saul, of Elijah and Elisha, of David and the rulers of Judah, the land of John the Baptist and of our Lord. From the time the Queen of Sheba visited it till this day people from all nations come here as to the spot where God and the angels most frequently came. Nowhere on earth have there been so many revelations, and voices, with angel visits, and I cannot but feel that somehow we are near to the celestial gates."

Of the remarks relating to things seen in Great Britain, we give two specimens. The first relates the cause of British interest in Africa:

Africa has been a land of unknown possibilities to them; they have believed 'its sunny fountains rolled down their golden sands.' What wealth is concealed in her fastnesses? What paradise is enclosed in her vast interior, guarded by the lion, the elephant, the rhinoceros, and the hippopotamus, with swamps and miasma as their bulwarks of defence? What mountains, under an equatorial sun, tower heavenward to altitudes where rests the eternal snow? What lakes contain the springs from which issue forth the mighty Nile, the Niger, and the Zambezi? What people dwell in haunts



wrapped in sacred mystery? What form of beast resembling man lurks to destroy, defying ordinary methods of defence, and bold to push his conquest till his enemies perish at his feet? What birds, what flowers, what fruits, what spices, what woods, what metals? Indeed, what may there not be in realms unknown, or lakes or mountains unexplored? These questions come home to British Islanders. They stimulate to great enterprise. \* \* \*

"Another influence had been at work as well. The English people are liberty-loving; they are fond of charitable and humane enterprises. No nation in the world has such absorbing interest in relieving the unfortunate and alleviating the suffering of mankind; her asylums, her hospitals, and other benevolent institutions are as thick as the stars, and as brilliant in her history. Where suffering is the greatest, there her eye turns with lightning rapidity, and her heart goes forth with great gushes of sympathy and affection. The horrors of slavery, therefore, were sure to arrest her most earnest attention: her great statesmen gave to it their ripest reflections, her distinguished philanthropists achieved their highest fame when battling for its overthrow in every land. The name of Wilberforce is held as sacred in consequence of his labors for emancipation as the names of former reformers who were true to the faith, and suffered as martyrs for the overthrow of Roman Catholicism. Even the John Brown song was the famous music of the British soldiers in the Ashantee war of 1873 on the west coast of Africa.

The other extract is devoted to the praise of English hospitality:

"The hospitalities we received in London," I said, "were among the golden events of our lives. No youths from America ever had such honours from the English people as the Jubilee Singers. "Hospitality is not merely the outgrowth of religion, it is the fruit of culture and wealth as well. A broad cultivated heart always has room in it to spare. The guests of the great and good are as essential to their completeness as paintings and statuary. No right-minded man plans for himself a mansion without making generous provision for the accommodation of friends,—servants and horses even are secured,—with reference to the exigencies of hospitality. There are, moreover, seasons in the histories of nations and men; new countries indulge in freshness and budding hopes; then comes summer and sometime harvest. This latter season is upon the English people; they are rich, they are learned,

they are Christian, and ripe for every good word and work, they are 'given to hospitality.' Among the foremost of this class are the members of the Society of Friends; as their names suggest, so their deeds attest. To be a friend, the friend, of the poor and oppressed, is the normal business of a Quaker, and no regalia of office ever seems more royal to me than a Quaker bonnet."

We have left to ourselves less space than we could wish for a review of the main part of the volume—that devoted to the British campaign of the Singers. Some of the most salient points of that campaign—such as the breakfast with Mr. Gladstone—the singing before the Queen, and the great concerts in Mr. Spurgeon's church, have already been given to the American public in newspaper articles; in the volume they are presented in their chronological connections, and are of course more valuable. We offer our readers some illustrations of less conspicuous but of equally interesting experiences and triumphs of the Singers.

We present, first, brief extracts in regard to the great Temperance fete in the Crystal Palace, London:

"The great event of this occasion was reserved for the vast central transept. Five thousand children were seated upon the orchestra, conducted under the able management of Mr. Frederic Smith. It was a grand sight to see this temperance army, and to hear them render their songs with a precision of time, and excellency of taste, that spoke volumes in praise of their leader. The crowds of people were simply immense. It occurred to some of us that, although the Jubilee Singers might not be heard to great advantage in so large an audience room, nevertheless, the thousands of children and the older representatives from the length and breadth of the country would obtain an idea of their mission, and possibly a lasting interest in the African race, if they came on the orchestra and sang two or three songs. 'One of them,' says the *Daily News*, 'was the song of emancipation, "John Brown's body," and at the last verse Mr. F. Smith, the talented conductor, rapped up his well-disciplined army of choristers, who thundered forth the chorus with all the more zest because it was impromptu. The enthusiasm which followed this was very remarkable.

At least ten thousand persons leaped to their feet, shouted, waved their hats and handkerchiefs, and made the roof echo with round after round of applause.'

Our next extract relates to the meeting in behalf of the Freedman's Missions Aid Society:

Another work performed about this time was in connection with the annual meeting of the Freedmen's Mission Aid Society. Lord Shaftesbury occupied the chair, and was supported by the Hon. Arthur Kinnaird, M.P., Treasurer of the Society, the Revs. Mr. Moffatt (from South Africa), and Newman Hall, with others. The Rev. L. D. Bevan, the Hon. Secretary, read the report. For three hundred years, it was said, the whites had sought to evangelize Africa, but had failed on account of obstacles presented by climate, customs, and so forth; but now the hope was in the American Freedman, that he should become educated, and evangelize his fatherland. At the conclusion Lord Shaftesbury called upon the singers to render "Oh, how I love Jesus!" when they received a hearty welcome. Perhaps the most significant address was made by the Rev. J. S. Moffat, the brother-in-law of Livingston. He told how he had come home from Africa the year before in profound depression, home from holding his tiny rushlight amidst the desolations of that continent, and holding it with the feeling that his efforts were almost futile. His station was a thousand miles inland, and yet he might stand on the hill and look right away, to the Atlantic in one direction, to the Indian Ocean in the other, and also far away to the northward, and feel that there was not another Christian missionary to be found in the immense area. When he stood there, with heathenism on every side, no wonder perhaps he sometimes felt cast down; but looking at the Jubilee Singers, he could see whence light and hope were to come. It was utterly useless, humanly speaking, for us, alone, to seek to evangelize Africa, but in the trained members of the African race we might look for glorious fruits. At the close the singers sang "Go down, Moses, way down in Egypt land, tell ole Pharaoh, let my people go," which after Mr. Moffat's speech, was very effective. There was present the Rev. W. C. Van Meter, the founder of the home for little wanderers in New York city. \* \* \* As was happily said by a reporter present, "Mr. Van Meter spoke with an energy and naturalness that lashed the audience into a perfect storm of enthusiasm, so that when the cheering subsided, and the singers arose and gave the famous

'John Brown' song, the sight was such as we have not witnessed in London for many years. As the refrain rang out, "John Brown died, that the slave might be free," the dense audience could suppress their feelings no longer; they rose from their seats, and their applause was deafening, hats and handkerchiefs were waved, and the excitement continued until "God save the King" was sung.

The Rev. Dr. Healy and Dr. Waddington followed with addresses. The Rev. Newman Hall made some felicitous remarks, and from that hour manifested the most kindly interest in the mission of the singers. Lord Shaftesbury declared to the audience that he always loved the negro, and that the chanting of "The Lord's Prayer" was one of the most beautiful things he ever heard in his life, and that he wished it repeated. "And thus closed," said *The Baptist*, in its excellent report, "one of the most successful gatherings of the year."

We had intended to make more extracts which would give the connection of the Singers with the great revival movements of Messrs. Moody and Sankey, but our space-limitations absolutely forbid. We must refer the reader for that, and many other like interesting details, to the volume itself—and in this connection we are glad to announce that we can supply the book, postpaid, to any address in the United States on receiving one dollar. The profits will go to the American Missionary Association for the furtherance of its great work among the sons of Africa. Applications should be addressed to W. E. Whiting, 56 Reade street, New York.

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 Orleans \$130.25 — Henry W. Stephenson,  
 "A Friend" and R. B. Field \$10. ea..... 160 28  
 Hampden. ESTATE of Joel Dorman, by L.  
 G. Maynard, Ex..... 55 50  
 Homer. ESTATE of Elmas Wheaton, by  
 Daniel Houck..... 100 00  
 New Bloomington. N. C. A..... 25  
 Norwalk. Dea. Timothy Lawrence..... 2 00  
 Paddy's Run. Cong. Sab. Sch..... 41 01  
 South Ridge. Mrs. U. Haviland..... 5 00  
 Tallmadge. Rev. Horace Foot, one copy  
 "Life of Christ," for Talladega C..... 5 00  
 Wadsworth. Geo. Lyman..... 5 00

## INDIANA.

Liber. Cong. Ch..... 5 00

## ILLINOIS, \$365.61.

Chicago. "Preacher" \$105., Philo Car-  
 penter \$100.—First Cong. Ch. \$26.46,  
 "Two Friends" \$6. for Indian M..... 237 46  
 Chesterfield. Cong. Ch. quarterly coll..... 13 00  
 Lee Center. Cong. Ch..... 19 25  
 Leland. Christopher Anderson..... 10 00  
 Lyndon. Mrs. Machin and Mrs. Patterson..... 1 50

Marshall. Ladies Miss. Soc. of Cong. Ch..... 4 65  
 Oneida. John C. Burt..... 5 00  
 Peoria. Main St. Cong. Ch..... 60 00  
 Princeton. Cong. Sab. Sch..... 2 75  
 Quincy. Mrs. Mary Ballard..... 5 00  
 Sycamore. Mrs. Henry Wood, for Indian M..... 5 00  
 Vermillionville. V. G. Lutz..... 2 00

## MICHIGAN, \$137.

Charlotte. Cong. Ch., for Emerson Inst..... 30 00  
 Kalamo. Mrs. S. E. Broughton..... 2 00  
 Lapeer. James Turrill..... 100 00  
 Warren. Rev. J. L. Beebe..... 5 00

## WISCONSIN, \$138.16.

Green Bay. Presb. Ch. for Atlanta U. and  
 to const. PROF. L. W. BRIGGS, L. M..... 38 22  
 Bloomington. Cong. Ch..... 12 30  
 Fort Howard. Cong. Ch. and Soc..... 25 00  
 Kildare. Cong. Ch..... 2 40  
 Racine. First Presb. Ch..... 51 24  
 Rosendale. Cong. Sab. Sch..... 9 00

## IOWA, \$75.70.

Clinton. First Cong. Sab. Sch. for At-  
 lanta U..... 10 00  
 Fairfax. Cong. Ch. (in part.)..... 12 00  
 Gilman. Cong. Ch. M. coll..... 2 35  
 Glenwood. Cong. Ch..... 16 00  
 Osage. Woman's Cent. Soc. (qr. cont.)... 5 35  
 Quasqueton. Cong. Ch..... 15 00  
 Red Oak. Cong. Ch..... 5 00  
 Vinton. Joseph Young..... 10 00

## MINNESOTA, \$156.57.

Minneapolis. Plymouth Cong. Ch. \$31.47,  
 Second Cong. Ch. \$3.84..... 35 31  
 Northfield. Cong. Ch., \$75.85—Rev. Geo.  
 Spalding, \$5. for Talladega C..... 80 85  
 Saint Peter. Mrs. Jane A. Treadwell..... 3 00  
 Waseca. Cong. Ch..... 5 50  
 Winona. Cong. Ch., quarterly coll..... 31 91

## NEBRASKA.

York. Mrs. Benj. Bissell..... 9 00

## CALIFORNIA, \$122.35.

Oakland. First Cong. Ch. for Chinese M..... 110 10  
 Santa Cruz. First Cong. Ch., for Chinese M..... 12 00  
 "A Friend," for Chinese M..... 25

## TENNESSEE, \$78.85.

Nashville. Fisk University \$48.85.—Rev.  
 H. S. Bennett, for Fisk U. \$5..... 53 85  
 Memphis. Second Cong. Ch..... 25 00

## SOUTH CAROLINA.

Charleston. Avery Institute..... 292 40

## GEORGIA, \$608.

Atlanta. Atlanta University \$53.45, Sale  
 and Rent of Land, \$52.95.—Mrs. G. W.  
 Walker \$12. for A. U..... 118 35  
 Macon. Pub. Sch. Fund..... 489 65

## ALABAMA.

Shelby Iron Works. G. G. F..... 50

## WEST INDIES.

Jamaica Mission. Contributions (of which  
 \$9.37, for the Freedmen)..... 115 00

## DOMINION OF CANADA.

Montreal. Zions Ch., I. C. Barton \$5. Chas.  
 Alexander \$5. Thos. Robertson \$3., P.  
 H. Burton \$2. Premium \$1.42..... 16 42

## SCOTLAND.

Edinburgh. Mr. and Mrs. Adam Pearson  
 and Mrs. Wm. Lillie..... 60 00

Total, \$21,170.83

Total from Oct. 1, 1873 to Oct. 1, 1874. \$278,695.84

WM. E. WHITING,  
 Asst. Treas



# Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,\* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October or November, for the election of officers and the transaction of other business at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries shall be advisory, and the Treasurer ex-officio, members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notifications of the meeting.

\* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.



# The American Missionary Association.

## AIM AND WORK.

To preach the Gospel to the poor. It originated in a sympathy with the almost friendless slaves. Since Emancipation it has devoted its main efforts to preparing the FREEDMEN for their duties as citizens and Christians in America and as missionaries in Africa. As closely related to this, it seeks to benefit the caste-persecuted CHINESE in America, and to co-operate with the Government in its humane and Christian policy towards the INDIANS. It has also missions among the liberated blacks in the WEST INDIES; a mission in AFRICA, in SIAM and in the SANDWICH ISLANDS.

## STATISTICS.

**CHURCHES:** *In the South:* in Va. 1, N. C. 5, S. C. 1, Ga. 8, Ky. 5, Tenn. 4, Ala. 5, La. 9, Miss. 2, Mo. 1, Kansas 3, Texas 3. *In the West Indies* 6, *Africa* 1, *Siam* 1, *Sandwich Islands* 1. Total, 56.

**INSTITUTIONS:** *Chartered in the South:* Hampton Institute; Berea and Talladega Colleges; Atlanta, Fisk, Tougaloo and Straight Universities, 7. *Graded or Normal Schools,* at Wilmington, Charleston, Greenwood, S.C., Andersonville, Macon, Savannah, Atlanta, Ga., Montgomery, Mobile, Marion, Athens, Selma, Ala., Chattanooga, Memphis, Tenn., Lexington, Louisville, Ky., Columbus, Miss., Galveston, Texas, Jefferson City, Mo., 19. *Other Schools,* 47. Total, 73.

**TEACHERS AND MISSIONARIES**—Among the Freedmen 311; among the Chinese 12 in foreign lands 29; total, 352. **STUDENTS**—In Theology 47; in College Course 56 in Chartered Institutions 1907; in other schools 12,141; total, 14,048. **INDIANS** under the care of the Association 13,000.

## WANTS.

1. A steady INCREASE of regular income to keep pace with the growing work in the South. This increase can only be reached by regular and larger contributions from the churches—the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our higher educational institutions, to accommodate the increasing numbers of students; MEETING HOUSES, for the new churches we are organizing; MORE MINISTERS, cultured and pious, for these churches.

3. HELP FOR YOUNG MEN, to be educated as ministers here and missionaries to Africa—a pressing want.

Before sending boxes, always correspond with the nearest A. M. A. office, as below.

NEW YORK . . W. E. Whiting, 56 Reade Street.

BOSTON . . . Rev. C. L. Woodworth, Room 21, Congregational House.

CHICAGO . . Rev. W. W. Patton, D. D., 107 Fifth Avenue.

## MAGAZINE.

This Magazine will be sent, gratuitously, if desired, to the Missionaries of the Association; to Life Members; to all clergymen who take up collections for the Association; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

Those who wish to remember the AMERICAN MISSIONARY ASSOCIATION in their last Will and Testament are earnestly requested to use the following:

## FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of — dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses, [in some States three are required—in other States only two,] who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.